1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

702 the maharaja, as well as from *Lamás*, *Gobas*, and Mahomedans of Ladák. The difference between the number of houses and that of the armed men actually collected together is only 2,000, a number so small that it may include all absentees from sickness and other causes, as well as all the guards required at Lé and in the provinces for the personal service of the Gyalpo, and for the security of the state treasure.

726 On a call to arms, the soldiers (*Makmi**) were told off for the cavalry and infantry branches by the very simple process of selecting all those who had horses (or rather ponies) for the cavalry (*Táhipung*†), and leaving the remainder for the footmen, or infantry (*Kangthangipung*).

[411] Their arms were swords, matchlocks, and bows and [714] arrows. Many had shields (*Go*‡), and some few had helmets (*Mog*§). They were assembled by beat of drum (*Thab-nga*‖).

701 The army (*Pung*, or *Makpung*¶) was placed under the control of a *Makpon*,** or commander-in-chief, who was either a member of the royal family, or one of the principal *Kahlons*.

Other titles were conferred upon the different *Kahlons*

* *dMag-mi*, pronounced *Makmi*, a "war-man," or "soldier," from *dMag*, battle. Compare the Greek μαχη with the latter, and μαχιμος with the former.

† *rTa-hi-dPung*, from *rTa*, a "horse."

‡ *Go*, a "shield," or any defensive armour.

§ *rMog*, a "head-piece," a "helmet."

‖ *hThab-rNga*, a "war-drum."

¶ *dPung*, or *dMag-dPung*; the latter is also commonly contracted to *dMung*.

** *dMag-dPon*, "battle-chief," or *dMag-hGo*, "war-chief." *Makpon* is the family title of the Hasora chief. He must therefore be of Tibetan origin. It is curious that *Go-Mag-go*, which so much resembles Gog-Magog, should mean "civil and military chiefs."

[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir". 237 372

CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own. 415 609

DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites. 778 782 411

DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.[1] The sword and dagger dances are those best worth seeing. 535 517

DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tólbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan. 535 463 565 [564]

[29]

DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil." 779 776

1 [i.e. barley beer -- Analyst]

Namgyal remained aloof from all this activity. He took his 411
muzzle-loader, which he could handle with skill; he had killed many ibex and many a wild sheep, and even wolves with it. He polished the gun, cast some bullets, and filled his powder flask with gunpowder which a Tibetan in Leh had prepared for him. Then he got out an old, short sword which had a beautifully worked sheath covered with turquoises. This sword was handed down to him from an ancestor who had been a valiant worrior. Towards the end of the eighteenth century 721
the people of Ladakh undertook frequent pillaging expeditions into the neighboring Baltistan. During these expeditions a Dragshos, who was among the leaders, particularly distinguished himself by his boldness. With his men he attacked by surprise a number of Balti villages and brought back home with him rich spoils of cattle and money. For this he received a piece of land near Kalatse from the king. Later, after the defeat of the last of the Ladakh kings, one of the Dragshos was offered the dominion over the land under the sovereignty of the Indian Dogras (conquerors); however, he declined this dubious honor.

Something of the warlike spirit was also in Namgyal. He was 000
courageous and enterprising and he trusted his strong arms and his weapons more than the magical arts of the lamas. His honest belief in the helping and saving deities only went to strengthen his courage. Thus, despite his youthfulness, he was the undisputed leader in all other matters /155/ in the village, as well as in this commercial undertaking.

The final preparations were now made. Wheat, barley, and 437
apricots were put into sacks; some had purchased cotton material, calico, cloth, colored sashes, dye-stuffs, spices, and tobacco from the Indian mercant, so that they would be able to do business in Jangtang. Everything was packed into sacks. Each person who took part in the expedition kept his wares strictly separate from those of the others. Several of the Kalatse men had rifles, old muskets, and muzzle-loaders which they brought out. Then they got the horses from the distant 231
meadow on the mountain, something which in itself took two days since the horses had strayed far afield in their search for food along the barren mountain slopes. The men mended the saddles and the horse's headgear, the sacks, blankets, and tents. Finally they were all ready. The horses had in the last few days received barley to eat in addition to their usual fare--clover hay mixed with chopped straw--so that they would be fortified for the journey. They looked good and some of them were wild and frisky during the shoeing. The latter operation was performed by the Kalatse men themselves. The most

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

CHAPTER 15

HEMIS MONASTERY

After crossing Staglang La Pass we dropped about two thousand feet almost straight down a mountain wall and followed a narrow, winding canyon to Gya, the first village we had seen since we left Jispa seven days earlier. Gya, with a dozen or more flat-roofed stone houses, was plain and ugly though it sat in a waving sea of lush barley fields. Below Gya the canyon widens out until in twelve miles it opens into the Indus Valley. We followed a small clear-water stream, ideal for trout, all the way down. The canyon was bleak and bare, more sterile-looking than anything Arizona can offer. There were partridge or chukar in the canyon—buff-colored like those in Persia and a bit smaller than our grouse. The walls and slopes of the canyon were being combed by goats herded by barefoot girls dressed in rags. These girls had long slingshots made of string and leather which they whirled, throwing rocks at the goats to turn the herd and shift its direction.